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**HISTORY OF THE JEWS.**

(Continued from page 201.)

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CHAPTER V.

*Life of Joshua.*

Joshua was now by divine appointment invested with the chief command; and his first care was to send spies to search out the condition of Jericho; the task was attended with danger, but the spies were sheltered by Rahab the harlot, and to whom they appointed a signal, upon seeing of which they promised her protection. After three days they returned in safety, and Joshua having commanded that the host should proceed over Jordan into the promised land, they went forward in solemn procession to the banks of the river; then

“Jordan did backward roll its tide,  
“And, like the Egyptian sea, divide.”

They passed over; and taking twelve stones from the bed of the river, they raised them as a monument of this splendid miracle. They now proceeded to admit into the commonwealth, by circumcision, those men upon whom that rite had not been performed. They also held the feast of the Passover—the fortieth since they left Egypt: and now they having eaten of the produce of the promised land, the daily supply of manna ceased; it had been their food forty years, and during this time their clothing had not worn old; so wonderfully had this people been watched over by the tender care of their God.

Before they proceeded to attack Jericho, a divine personage appeared to Joshua, and having announced himself as Captain of the Lord's host, gave direction as to the mode of attack. The fame of the Jordan having been dried up while the people passed, had filled the surrounding nations with wonder; and this was increased by the measures they now adopted. The inhabitants of Jericho prudently kept within their walls, expecting an assault; but instead of this they see a large army, having with them the ark of the Lord, peaceably march round

their walls; no other noise was made by them than that of seven priests blowing ramshorns; this they repeated for six days, and on the seventh day they did it seven times—then a great shout was made: the walls fell down, and all the inhabitants were doomed to slaughter: all the booty was destroyed by divine command, the city was burnt, and a malediction pronounced against any one who should rebuild it. None of its population was saved except Rahab, who had entertained the spies, having faith in their God, together with her household. On this occasion an event occurred calculated to enforce obedience to God, and to show that sin against him could not be kept secret. A man named Achan coveted some of the booty which he had been commanded to destroy, and thought that no one knew it. But in making an attack on Ai, success was not given; this led to measures which resulted in the discovery of Achan's guilt, and in the infliction of capital punishment. The curse being thus removed from the camp, Ai was again attacked and speedily taken, the inhabitants destroyed, the king hanged, and the city burned.

And now having arrived at the mountains of Ebal and Gerizim—against the former of those (a barren, stony, desolate crag) stood six of the tribes of Israel—and against the latter (a lovely and fertile height) stood the other six tribes. Here the law of the Lord was read, and from Ebal were read most tremendous curses against those who should break it, and from Gerizim were read blessings upon those who should keep it. When we reflect upon this transaction, in a situation so terrific, and from mountains so figurative of curses and blessings, the awful words uttered, and all the people, at the end of every curse and every blessing, saying Amen—we find imagination incapable of devising a more solemn and impressive manner in which a nation could swear allegiance to Jehovah as its King.

The capture and destruction of Jericho and Ai caused consternation to spread through all the land; and the different dynasties feeling their interests at stake, a confederacy was formed by the southern princes, for the purpose of destroying Israel by an united effort. Meanwhile the inhabitants of Gibeon (probably the capital of the Hivites) resorted to stratagem. They sent men disguised as though they came from a great distance, to solicit the friendship of and alliance with the Israelites: their pretences were specious, and their proposals apparently fair; and the Israelites, without asking counsel of God, imprudently entered into the required compact. The deception was discovered three days afterward. As the engagement had been made, it was kept, and their lives preserved; but as it was procured by fraud, they were reduced to a state of bond-service. As Gibeon was a very large city, and but a very few miles from the place after-

wards called Jerusalem, the confederates determined to punish its defection and attacked it; the aid of Joshua was demanded according to treaty, and he soon routed the confederates—the consolidated force of five nations, in a remarkable manner; the Lord fought for Israel, for immense stones were rained down that destroyed multitudes; and in addition to this, another most astonishing event occurred: the evening drew on, and there was danger of the scattered fugitives rallying and causing further trouble, if not destroyed at once; Joshua therefore prayed and then called upon the sun and the moon to stop in their career until the Israelites were avenged upon their enemies: and the sun and the moon stood still. The prevailing superstition, from a very early age in all that region of country, was the worship of the host of heaven; but now the Hebrew family are taking possession, sworn to observe the worship of Jehovah, and Jehovah shows the folly of the worship of the Canaanites, by compelling their deities to stand still and afford light for completing the destruction of their worshipers. The five kings having hidden themselves, were discovered and slain; and as this victory greatly diminished the foes, and increased the power of Israel, the remaining places in the south were speedily subdued, with the exception of Jebus (Jerusalem) and some other strong fortresses—Joshua pushed his conquests as far as Gath, and then returned to Gilgal.

Another confederacy was now formed: the northern kings were alarmed, and united their forces, which were very powerful; the hosts were innumerable, and they were provided with very many horses and chariots—but in one battle they were all subdued, their chariots were burned, their horses houghed, and the people put to the sword. Thus conquest succeeded conquest, and at the end of seven years of warfare the Israelites longed for repose. They had put to the sword thirty-one kings, beside those who were slain before they crossed the Jordan; and had entirely subdued, though not extirpated, seven nations, the Canaanites, the Amorites, the Hittites, the Hivites, the Girgashites, the Perizzites, and the Jebusites; still however the conquest was not complete; many of the natives remained in the land, ready on every occasion to annoy their conquerors, and to wean them from their religion to the superstitions of the heathen. But the Hebrew warriors were weary, and the tribes which had left their families and possessions the other side of Jordan, were impatient to return to them. Unhappily for the future peace of Israel, this impatience for repose prevailed, and warfare was suspended, while many inveterate foes lived amongst them, and much land remained still unpossessed.

Joshua now proceeded to put the people in possession of the land promised to Abraham 470 years before this time: the promise being



so far fulfilled, the land was divided amongst the people by lot, every head of a family having an equal and inalienable inheritance. The portion of each family probably averaged something more than 20 acres: its fertility was very great, and but little of it unprofitably occupied; even the more rocky and barren districts were covered with vineyards. It needed but little or no foreign aid, for it possessed within itself all that they could need as long as they remained a simple agricultural people. The climate was healthy and the seasons regular; the former rains, which fell about October, after the vintage, prepared the ground for the seed; the latter, which prevailed during March and part of April, made it grow rapidly. Directly the rain ceased, the grain ripened, and by the end of May it was gathered in. The summer months were hot and very dry, but the nights cool and refreshed by copious dews. In September the vintage was gathered. Grain of all kinds, wheat, barley, millet, and other sorts, grew in abundance; the wheat commonly yielded not less, and frequently more than thirty to one. Beside the vine and the olive, the almond, the date, figs of many kinds, the orange, the pomegranate, and many other fruit trees, flourished in the greatest luxuriance. Great quantities of honey were collected. The balm-tree, which produced the opo-balsamum, a great object of trade, was probably not introduced from Arabia until the days of Solomon, after which time it flourished at Gilead and the neighborhood of Jericho.

In the distribution of the land, Joshua, Caleb, and probably some other distinguished persons, were rewarded with larger than ordinary grants, in other respects distribution was equal, and the law provided that, at every fiftieth year, land that had been sold should revert without purchase to its original owners, and before that time, upon payment being made proportioned to the time that would elapse before the Jubilee. This remarkable agrarian law secured the political equality of the people, and avoided all the mischiefs so fatal to the early republics of Greece and Rome—the appropriation of the whole territory of the state by a rich and powerful landed oligarchy, with the consequent convulsions of the community from the deadly struggle between the patrician and plebeian orders. It was not in the power of any Israelite to entail slavery and poverty on his posterity; for, every fiftieth year, the Almighty, as King and Lord of the soil, resumed its possession, and granted it back in the same portions to the descendants of those upon whom it was first bestowed. The tenure upon which these estates were held, were circumcision and military service. The only taxes were one-tenth for the support of the tribe of Levi in lieu of their portion of the land, and one-tenth for the poor. The Levites had likewise forty-eight cities, each with a domain

of between eight and nine hundred acres. These cities were in different directions, so that the Levites should be scattered amongst all the other tribes. The Israelites now, according to the promise made them, sat every man under his own vine and under his own fig-tree, no man making them afraid." At length Joshua finding life decline, called together the heads of the people, warned them of their danger, reminded them of their vast obligations to obedience, and received their renewed vow of allegiance to God. He died at the age of one hundred and ten years, and was buried in the inheritance of his family.

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## CHAPTER VI.

### *The Judges.*

Joshua left no successor; no mortal held supreme dominion, but every tribe was under the rule of its elders; and as long as those elders lived who had been contemporaries with Joshua, the people observed their allegiance to God. But the error of leaving off the war before the entire extirpation of their enemies proved fatal to their peace.

As it fell to the lot of nearly every tribe to have assigned to it possessions not yet obtained from the enemy, it was soon found that in these places the enemy became strong, and that their extirpation was desirable. Hence arose frequent bloody contests; yet these were not national contests, but those of individual tribes. Judah, indeed, asked the aid of Simeon, and promised the like aid in return: they unitedly defeated Adoni-bezek, and burnt the lower part of Jerusalem, and afterwards expelled the inhabitants of Hebron. But they were too weak to subdue Gaza, Ekron, and Askelon. Ephraim took the town of Bethel. On the other hand, the tribe of Dan was unable to cope with the revolted Amorites, and being driven by them into the mountains, part of the tribe was compelled to obtain by force of arms the town of Laish, (hence called Dan,) situated on the northern frontier. The other tribes seem to have adopted the dangerous expedient of coming into engagements with the former inhabitants, to remain in the land and pay tribute: this led to intermarriages, and this to idolatry; for the religion of the Israelitish husband and that of his idolatrous wife being observed in the same family, led to an indiscriminate attention to both. This disregard to the national faith led to decline in national morality, and the consequences were awful. It soon led to a civil war that nearly extirpated the tribe of Benjamin. While a Levite was passing through one of the towns of that tribe, his concu-

bine was so much abused that she died: the maddened husband cut her dead body in twelve pieces, sent one to each of the tribes of Israel, with a demand of their aid to punish this violation of the rights of hospitality: a large force assembled and demanded of the Benjamites that the criminals should be surrendered: the demand was haughtily refused, and, on the third day of warfare, the guilty city razed, the whole land laid desolate, and men, women, and children destroyed, until of the whole tribe only six hundred men remained. To lose a tribe from Israel was not to be contemplated, yet the other tribes had sworn not to give those that escaped their daughters in marriage. As the inhabitants of Jabesh in Gilead had not engaged in this battle, they were doomed to ruin; the men were destroyed, and the women given to the Benjamites; besides these, they were allowed to seize the virgins dancing at a feast: and thus it was that, in process of time, the tribe of Benjamin regained strength and importance.

Still the influence of the Canaanitish wives, whom the Israelites had been strictly forbidden to take, prevailed so greatly that the land was overrun with idolatry; and so greatly offended the Almighty, that he permitted a powerful Mesopotamian king, named Chushan-Rishathaim, to bring the Israelites under subjection. But Othniel, the son-in-law and nephew of Caleb, was raised up, as the first of the Judges, and all the tribes coming to his standard, at the end of eight years' servitude victory was obtained, and the whole country had forty years' peace. During this time they again relapsed into idolatry, and the eastern tribes were in consequence permitted to feel the force of a confederacy of Ammonites, Amalekites and Moabites, under the command of Eglon, king of Moab; by which they were held in subjection eighteen years. Thus taught that they had rebelled against God, they again humbly sought his mercy, and Ehud, a Benjamite, was raised up as judge: he personally slew the king of Moab, and then rousing the tribe of Ephraim, totally defeated the Moabites. This exploit was followed by eighty years' peace. After this, Shamgar destroyed 600 Philistines with a strong pike pointed with iron, called an ox-goad. The sin of Israel having again called down divine judgments, the Canaanites in the north, who had grown into a powerful people, oppressed them for twenty years. Jabin was the king of this people, and Sisera, his general, was a man renowned for his valor. This oppression having recalled the Israelites to a sense of their duty, God raised up Deborah to judge his people, and inspired her with the noble design of effecting their deliverance. She appointed Barak her general, and speedily victory was obtained, so effectually that, had it not been that the inhabitants of Meroz neglected to join



in the pursuit, but very few could have escaped. Sisera fled and sought refuge in the tent of Jael the Kenite, (a descendant of Hobab, brother-in-law to Moses;) there he laid down to sleep, and during his slumber Jael drove a long nail or pike through his temples and killed him. The hymn composed by Deborah on this memorable occasion has been the subject of admiration in every succeeding age, and must still excite the like sensation. It was a song worthy of the occasion, and lyric poetry has nothing to excel it in any language. This deliverance was followed by forty years' peace, and, as usual, decline in the national faith.

(To be continued.)

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## TEN TRIBES.

(Continued from page 210.)

*The language* of the Indians must next be considered; and it will be found to increase the probability that they are Israelites. It has much Hebrew in it, and though there is some difference between the words used in the different tribes, the language of all is substantially the same.

It has been well observed by father Charlevoix, a noted French writer, who came over to Canada very early, and paid particular attention to the Indians; "The only means (which others have neglected) to come at the original of the Indian natives are, the knowledge of their languages, and comparing them with those of the other hemisphere that are considered as primitives. Manners very soon degenerate by means of commerce with foreigners, and by a mixture of several nations uniting in one body; and particularly so amongst wandering tribes, living without principles, laws, education, or civil government, especially where absolute want of the necessaries of life takes place, and the necessity of doing without causes their names and their uses to perish together. From their dialects we may ascend to the mother tongues themselves. These are distinguished by being more nervous than those derived from them, because they are formed from nature, and they contain a greater number of words, imitating the things whereof they are the signs." Hence, he concludes, that if those characteristic marks which are peculiar to any oriental nation are found in the Indian languages, we cannot reasonably doubt of their being truly original, and consequently that the people who speak them have passed over from that hemisphere.

This learned man diligently compared the different dialects, and gave this as the result of his investigation: "The Algonquin and the Huron languages are as really the same as the French and old Norman are the same; and these have between them the language of all the savage nations we are acquainted with. Whoever should well understand both of these, might travel without an interpreter more than fifteen hundred leagues of country, and make himself understood by a hundred different nations who have each their peculiar dialect." Dr. Boudinot held the opinion, that the Indians are the ten tribes, for more than forty years, and consequently sought and obtained much information on the subject. The result of his investigation on this point was, that "Two Indians; who belong to far distant nations, may, without the knowledge of each other's language, except from the general idiom of all the tribes, converse with each and make contracts without an interpreter." This shows them to have been of one origin.

Du Pratz says, in his History of Louisiana, "The natives of North America derived their origin from the same country, since at bottom they have all the same manners and usages, and the same manner of speaking and thinking." And Ulloa, a man who well knew the Indians of South America, and had considerable acquaintance with those of North America, speaking of the Indians of Cape Breton, says that "they are the same people with the Indians in Peru;" and that, "if we have seen one American, we may be said to have seen them all." This oneness of origin is not impeached by their different shades of complexion; for although they may be red, brown, or copper color, these differences, in the judgment of Mr. Adair, Dr. Boudinot, and others, are consequent upon climate and the high or low ground; and the Indians have a tradition, that in the nation from which they originally came, they were all of one color. Dr. Williams, in his History of Vermont, says, "In whatever manner this part of the earth was peopled, the Indians appear to have been the most ancient, or the original men of America. They had spread over the whole continent, from the fiftieth degree of north latitude to the southern extremity of Cape Horn. And these men every where appeared to be the same race or kind of people. In every part of the continent, the Indians are marked with a similarity of color, features, and every circumstance of external appearance." Pedro de Cicca de Leon, one of the conquerors of Peru, and who had traveled through many parts of America, says of the Indians; "The people, men and women, although there are such a multitude of tribes or nations in such diversities of climates, appear nevertheless like the children of one father and mother." There is another observation of Dr.

Boudinot, worthy our notice. He says, "Every nation of Indians have certain customs, which they observe in their public transactions with other nations, and in their private affairs among themselves, which it is scandalous for any one among them not to observe. And these always draw after them either public or private resentment, whenever they are broken. Although these customs may, in their detail, differ in one nation, when compared with another; yet it is easy to discern that they have all had one origin."

It may be well to remark here, that these observations are not intended to apply to the Esquimaux natives, who are to be found in Labrador, in Greenland, and round Hudson's Bay. All these appear evidently to be the same with the Laplanders, Zemblans, Samoyeds, and Tartars, in the east. They probably migrated to this western hemisphere at periods subsequent to the migration of the Indians, from whom they appear to be a different race of men. They probably came from the north of Europe; from Norway to Iceland, then to Greenland, and thence to the coasts of Labrador, and farther west. But the consideration of these different people does not affect our subject.

Thus it is evident that the authorities are many and respectable for regarding all the Indians of North and South America as proceeding from the same origin, and speaking a language which, notwithstanding its many dialects, is radically the same. Yet to these should be added the authority of Dr. Jonathan Edwards, whose father, before called to the presidency of Princeton College, was a missionary among the Indians, and who himself lived among them, and acquired an intimate acquaintance with the Mohawk dialect, and became as familiar with the Mohegan dialect as with his mother tongue; and who was moreover well known as a man of liberal education, strict integrity, and great piety. He assures us that the language of the Delawares in Pennsylvania, of the Penobscots bordering on Nova Scotia, of the Indians of St. Francis in Canada, of the Shawanese on the Ohio, of the Chippewas to the eastward of Lake Huron, of the Ottawas, Nanticokes, Munsees, Minoniones, Messinaquos, Saasskies, Ollagamies, Kellestinoes, Wipegoes, Algonquins, Winnebagoes, and of the several tribes in New England, are radically the same. And the variations between them are to be accounted for, from their want of letters and of communications.

As to their language, Dr. Edwards, Dr. Boudinot, Mr. Adair, and others, are decidedly agreed that it appears to have been Hebrew. Dr. Edwards remarks, that both the Hebrew and Indian are found without prepositions, and all formed with prefixes and suffixes; a thing probably known to no other language. And he shows, that not

only the words, but the construction of phrases in both have been the same. He also remarks that their nouns and pronouns are manifestly from the Hebrew. Mr. Adair speaks with great confidence as to their language being Hebrew, and notes their laconic, bold, and commanding figures of speech, as exactly agreeing with the genius of the Hebrew language; and says, that after living forty years among them, he obtained such knowledge of the Hebrew idiom of their language, that he viewed the event of their having for more than two millenaries, and without the aid of literature, preserved their Hebrew language so pure, to be but little short of a miracle. To illustrate the Hebraism of their figures, he furnishes the following address of a captain to his warriors when going to battle:—"I know that your guns are burning in your hands; your tomahawks are thirsty to drink the blood of your enemies; your trusty arrows are impatient to be on the wing; and lest delay should burn your hearts any longer, I give you the cool refreshing word: *join the holy ark; and away to cut off the devoted enemy!*"

Dr. Boudinot remarks, and quotes to sustain him, Stackhouse; History of the Bible, vol. 1, page 8, in a note: "There is no language known in Europe, except the Hebrew, without prepositions; that is, in separate and express words. The Indians have all the other parts of speech, except as above. They have no comparative or superlative degree more than the Hebrews. They form the last by some leading vowel of the divine name of the *Great Spirit* added to the word. It is observed by some Jewish as well as Christian interpreters, that the several names of God are often given as epithets by the Hebrews to those things which are the greatest, the strongest, and the best of their kind, as *ruach-ehohim*—a mighty wind." Both languages are very rhetorical, nervous, and emphatical. And Dr. Boudinot remarks, that those public speeches of the Indians that he had heard or read, had been oratorical and adorned with strong metaphors in correct language abounding in allegory. In Wynne's History of America, vol. 1, pp. 402, 3, there is a speech that illustrates this. About the year 1684, the Governor of New-York sent an accredited agent to the Onondagas, on a dispute that was likely to arise with the French. This agent (a man named Arnold) behaved himself very haughtily towards the Indians, at delivering his commission. One of the chiefs then answered him in a strain of Indian eloquence, in which he said, among other things: "I have two arms—I extend the one towards Montreal, there to support the tree of peace; and the other towards *Corlaer*, (the governor of New-York,) who has long been my brother. *Ononthis* (the governor of Canada) has been these ten years my father. *Corlaer* has long been my brother,



with my own good will, but neither the one nor the other is my master. *He who made the world* gave me this land which I possess. *I am free.* I respect them both; but no man has a right to command me, and none can take amiss my endeavoring all I can that this land shall not be troubled. To conclude, I can no longer delay repairing to my father, who has taken the pains to come to my very gate, and who has no terms to propose but what are reasonable."

Dr. Boudinot had a copy of a long speech made to the President, General Washington, in 1790, by a chief named *Complant*, when endeavoring to obtain some relaxation of a treaty they had been persuaded to sign, and which made to the United States an unreasonable cession of a large portion of their country. *Complant* had been a steady friend to the United States, and heartily regretting the treaty, said, among other things, "Father, when your army entered the country of the Six Nations, we called you the *town-destroyer*; and to this day, when your name is heard, our women look behind them and turn pale; our children cling close to the necks of their mothers; but our counselors and warriors, being men, cannot be afraid; but their hearts are grieved by the fears of our women and children, and desire that it may be buried so deep as to be heard of no more. Father, we will not conceal from you that the Great Spirit, and not man, has preserved *Complant* from the hands of his own nation. For they ask continually, where is the land which our children and their children are to lie down upon? You told us, say they, that a line drawn from Pennsylvania to Lake Ontario would mark it for ever on the east, and a line running from Beaver Creek to Pennsylvania would mark it to the west. But we see that it is not so. For first one and then another comes and takes it away by order of that people who, you told us, promised to secure it to us for ever. *Complant* is silent, for he has nothing to answer. When the sun goes down, *Complant* opens his heart before the Great Spirit; and earlier than the sun appears again upon the hills, he gives thanks for his protection during the night; for he feels that among men become desperate by the injuries they sustain, it is God only that can preserve him. *Complant* loves peace—all he had in store he has given to those who have been robbed by your people, lest they should plunder the innocent to repay themselves. The whole season which others have employed in providing for their families, *Complant* has spent in endeavors to preserve peace, and at this moment his wife and children are lying on the ground and in want of food. His heart is in pain for them, but he perceives that the Great Spirit will try his firmness in doing what is right. Father! innocent men of our nation are killed, one after another, though of our best families; but none of your people who

have committed these murders have been punished. We recollect that you did promise to punish those who should kill our people; and we ask, was it intended that your people should kill the Senecas, and not only remain unpunished, *but be protected from the next of kin*. Father! these to us are great things. We know that you are very *strong*. We have heard that you are *wise*; but we wait to hear your answer to this, to know that you are *just*." However suitable may be this speech as a specimen of Indian eloquence, and to show its resemblance to Hebrew, the following speech will perhaps be deemed more suitable. It was delivered in 1775, by Logan, a famous Indian chief, who had long been the stanch friend of the whites, and was at perfect peace with them, when, in revenge for a murder committed by some unknown Indian, the whites fired into a boat which was filled with women, children, and one man, all of whom happened to be Logan's family. War ensued; and the Indians, being defeated, sued for peace. A treaty was held, which Logan would not attend; but that no advantage might be taken of his absence, he sent the following "talk" to Lord Dunmore at the treaty. "I appeal to any white man to say, if he ever entered Logan's cabin hungry and he gave him no meat; if ever he came cold and naked and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was his love for the white men, that my countrymen pointed as they passed, and said, *Logan is the friend of white men*. I had thought to have lived with you but for the injuries of one man. Colonel —— the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of his blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. *Logan never felt fear*. He will not turn on his heel to save his life. Who is there to mourn for Logan? No, not one."

Not only is the style and construction of the Indian language similar to Hebrew, but it contains many words and phrases which are Hebrew. Dr. Boudinot, Mr. Adair, Mr. Smith, and others, have made large lists of some of these, and from these the following collection is made, the words in which are taken some from some tribes and some from others. So far from our being surprised at not finding more Hebrew words among the Indians, we may be surprised that, after a lapse of 2,500 years, a people divided into many tribes, and having no written language, should have retained any one word

as it was. They have many words, which are Hebrew syllables transposed—one of these (I—Niah—Ani) will be introduced; and a more intimate acquaintance may yet lead to a considerable enlargement of the number of words here enumerated. But if the Indians be not Israelites, it would seem to be altogether unaccountable and indeed miraculous that they should at such an immense distance from Palestine use any words whatever similar to the Israelites. If the Indians did not bring them from Palestine, where did they get them? The hand of God's providence appears to have prevented the language being wholly lost, in order that his "outcast" people may be discovered. It would be folly to expect more than we have of the pure language, when we recollect how much the Hebrew tongue became deteriorated during the mere 70 years captivity in Babylon, although literature was preserved, and that more than 70 generations have passed away since the downfall of Israel, and they have lost all their literature.

<i>English.</i>	<i>Indian.</i>	<i>Hebrew or Chaldaic.</i>
Jehovah	Yohewah	Yehowah.
God	Ale	Ale, Aleim,
Jah	Yah or Wah	Yah.
Shiloh	Shilu	Shiloh.
Heavens	Chemim	Shemayim.
Father	Abba	Av, Abba.
Man	Ish, Ishte	Ish.
Woman	Ishto	Ishah.
Wife	Awah	Chawwah. [posed.]
I	Niah	Ani (the two syllables transposed.)
Thou	Keah	Cha, affix of Allita.
We	Nacaunuh	Nachnu.
This man	Uwuh	Hoo.
Winter	Kora	Korah.
Canaan	Canaai	Canaan.
To pray	Phale	Palac.
Now	Na	Na.
Eat	Aika	Akal. Chal.
Rushing wind	Rowah	Ruach.
Ararat (or high mount)	Arrarat	Arrarat.
My skin	Nora	Ori.
Man of God	Ishto allo	Ish aloah.
Waiter of the High Priest	Sagan	Sagan.

*Parts of Sentences.*

Very hot	Heru hara or hala	Hara hara.
Praise to the first cause	Halleluwah	Hallelujah.
Give me food,	Natone bomam	Natoui bamem. Chal.
Come hither	Hace-yete	Aca-ati (Samaritan.)

To the above may be added the word Mohawk, the name of one of their tribes; it is a curious and interesting fact that this tribe has

been regarded by other tribes as superior to the rest—as lawgivers, or interpreters of the law; thus being amongst the Indians somewhat like the tribe of Levi amongst the Jews and Israelites. The Hebrew word *Mechokek*, spelled and sounded so much like *Mohawk*, signifies lawgiver, or law interpreter, or superior; so that that tribe appears to have both Hebrew rank and a Hebrew name. This tribe did not engage in war, but directed and judged other tribes, by whom also it was supported. They lived near the river *Mohawk*, which derived its name from them.

Dr. Boudinot says, “I cannot well avoid mentioning, merely as a matter of curiosity, that the *Mohawks*, in confederacy with the five nations, as subsisting at the first arrival of the Europeans in America, were considered as the lawgivers, or the interpreters of duty, to the other tribes. Nay, this was so great, that all paid obedience to their advice. They considered themselves as supreme or first among the rest.” Mr. Colden says, “that he had been told by old men in New England, that when their Indians were at war, formerly, with the *Mohawks*, as soon as one appeared, their Indians raised a cry from hill to hill, a *Mohawk!* a *Mohawk!* upon which all fled like sheep before a wolf, without attempting to make the least resistance; and that all the nations around them have for many years entirely submitted to their advice, and pay them a yearly tribute of wampum. The tributary nations dare not make war or peace without the consent of the *Mohawks*.”

To be continued.)

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## JEWISH ANTIQUITIES.

(Continued from page 221.)

But though the captivity of Israel and of Judah had different beginnings, the former commencing an hundred years before the latter, yet they ended together, when Cyrus the king of Persia, having conquered both the Chaldeans and Assyrians, and obtained universal monarchy, issued out a decree for restoring the Jews to their own land, and for rebuilding Jerusalem and the temple. *Ezra* 1: 1–3. This is that famous Cyrus who, one hundred and forty years before the temple was destroyed, and two hundred years before he was born, was mentioned by name, in the prophecy of Isaiah, as designed by God for restoring his people. *Isa.* 44: 28; 45: 1–4. It is not improbable, that prophecy might have been shown to Cyrus by some



captive Jews, perhaps by Daniel, which might be a means of moving him to accomplish it. This appears to have been the opinion of the Jews in the time of Josephus, which they had probably received by tradition. For he makes Cyrus say in his decree, "Because the supreme God hath apparently made me king of the world, I believe him to be he whom the people of Israel adore; for he predicted my name by his prophets, and that I should build his temple at Jerusalem, in the land of Judea."\*

Upon this decree, the tribes of Judah and Benjamin assembled out of the several provinces of the kingdom of Babylon, and put themselves under the conduct of Zerubbabel, the grandson of Jehoiakim king of Judah, who was made their governor, and of Joshua the high priest, to the number of forty-nine thousand six hundred and ninety-seven persons, and returned to their own land. Ezra, 2. And though the ten tribes, in their national capacity, were never restored, but the most part continue in their dispersion to this day, insomuch that the Assyrian captivity put a final period to the kingdom of Israel; yet as the decree of Cyrus extended to all the Jews, several persons belonging to the ten tribes now joined themselves to Judah and Benjamin and returned with them to their own land. We read, therefore, that among the sacrifices offered at the feast of the dedication of the temple, on its being rebuilt, there were "twelve he-goats, according to the number of the tribes of Israel." Ezra, 6 : 17. Again, we read of "twelve bullocks" being sacrificed "for all Israel." Ezra, 8 : 35. From whence it is highly probable that some of all the ten tribes were now returned; though still it appears that great numbers of the Jews, probably most part of the ten tribes, who still adhered to the old religion, remained among the heathen in the reign of Artaxerxes Longimanus; whom Dr. Prideaux takes to be the Ahasuerus mentioned in the book of Esther, and for which opinion he offers substantial reasons. This, therefore, must have been near eighty years after their first return in the reign of Cyrus. It was at this time that Ezra, a descendant from Seraiah the high-priest, and on account of his great learning called the scribe, obtained an ample commission from Artaxerxes for his return to Jerusalem, with all of his own nation who were willing to accompany him, Ez. 7. Upon this many more of the Jews returned to their own land. Yet, after all, few of the ten tribes, in comparison with those of Judah and Benjamin, ever returned from their dispersion. It appears, that at the time of Haman's conspiracy, which must have been four or five years after the second return under Ezra, there were still a multitude of Jews dispersed through the

\* Antiq. lib. 11, cap. 1, sect. 1, edit. Haverc.

various provinces of the Persian empire, besides those who had mingled with idolaters and embraced their religion. Dr. Prideaux thinks it was by the favor of Esther that Ezra obtained his commission, and was made governor of the Jews in their own land; which government he exercised for thirteen years. After him succeeded Nehemiah, who had a new commission granted him by Artaxerxes, in the twentieth year of his reign, with full authority to repair the wall of Jerusalem and fortify it, in the same manner as before it was dismantled by the Babylonians.

It may reasonably be conjectured that queen Esther's interest with the king did not a little contribute to obtain this further favor for the Jews; and so much, indeed, seems to be hinted in the history of this transaction, where it is particularly remarked, that when Artaxerxes gave this new commission to Nehemiah, "the queen was sitting by him." Neh. 2 : 6.

Nehemiah's commission superseded that of Ezra, who therefore now resigned his government, and employed himself in collecting and publishing a new and correct edition of the Scriptures, and in restoring the worship of God to its original purity.\*

We proceed to the fourth period of the Jewish history, which contains about six hundred years, from the end of their captivity to the destruction of Jerusalem and of the Jewish polity.

The Jews, who, after the return from the captivity, were settled again in their own land, were no longer divided into two kingdoms, as they were before; but were all one people, and under one government; which yet varied in its form through several succeeding ages.

1st. Upon their return from the captivity, Judea became a province of the Persian empire, and was tributary to the Persian monarch; as appears from the letter which the enemies of the Jews wrote to Artaxerxes, in order to prevent the rebuilding of Jerusalem; in which are these words, "Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings." Ezra, 4 : 13. Notwithstanding which, though tributary, they enjoyed their own religion, and were governed by their own laws; and their governors, though they acted by virtue of a commission from the court of Persia, were, nevertheless, of their own nation; as Zerubbabel, Ezra, Nehemiah.

2dly. This state of things, and this form of government, continued for upwards of two hundred years, until the time of Alexander the Great; who having destroyed the Persian empire, and established

\* See Prideaux's Connect. part 1, book 5.

the Grecian universal monarchy, the Jews became subject to him and his successors. Yet they were not properly conquered by him, as all the neighboring nations were; God having preserved them by a special and very extraordinary providence, which is thus related by Josephus.\*

When Alexander was engaged in the siege of Tyre, he sent to Jaddua, the Jewish high-priest, for auxiliary troops, and necessaries for his army. Jaddua excused himself, alledging his oath to Darius. Alexander, being greatly incensed, resolved to take a severe revenge. As soon, therefore, as he had made himself master of Tyre and of Gaza, he marched against Jerusalem. Jaddua, in his pontifical robes, accompanied by the other priests in their proper habits, went out, by Divine direction, in solemn procession to meet Alexander. As soon as the king saw him, he hastened towards him, and bowed down to him with a religious veneration of that sacred name which was inscribed on the golden fillet round his tiara. While all stood amazed at this extraordinary behavior, Parmenio alone ventured to inquire of him, why he, who was adored by all, should himself pay such devotion to the Jewish high-priest. He replied, he did not pay it to the high-priest, but to the God whose priest he was; for that when he was at Dio in Macedonia, and was deliberating how he should carry on the war against the Persians, this very person, in the very habit he now wore, appeared to him in a dream, and encouraged him to pass over into Asia, assuring him that God would give him the Persian empire. Having said this, Alexander gave his hand to Jaddua, and entered Jerusalem with him in a very friendly manner, and under his direction offered sacrifices to God in the temple. Here Jaddua showed him the prophecy of Daniel, which predicted the overthrow of the Persian empire by a Grecian king; at which he was so pleased, that he ordered the Jews to request whatever was agreeable to them. Upon this Jaddua petitioned that they might enjoy their own laws and religion, and be excused from paying tribute every seventh year, because in that year they neither sowed nor reaped. All which he freely granted.

After the death of Alexander, the Jews became subject and tributary to the kings of Egypt or Syria, as by various turns of providence one or the other extended their dominion and power into those parts. The former were called Lagii, or Lagides, from Lagus the father of Ptolemy the First; the latter, Seleucii, or Seleucides, from Seleucus Nicanor, king of Syria.

The Jews at length were miserably persecuted and distressed by

\* Antiq. lib. 11, cap. 8, sect. 3—5, edit. Haverc.

Antiochus Epiphanes, the eighth of the Seleucian kings, about one hundred and seventy years before Christ. He is generally supposed to be that "vile person," of whom Daniel prophesied under that appellation, chap. 11 : 21, et seq. ; and he actually proved altogether as profane and cruel as the prophet represents him ; for he laid siege to Jerusalem and took it by storm, and in two days' time massacred forty thousand of its inhabitants, and sold as many more to the neighboring nations for slaves. He impiously forced himself into the temple, and into the holy of holies ; he sacrificed a great sow upon the altar of burnt-offerings, and caused broth to be made of some part of the flesh and to be sprinkled all over the temple. He afterwards plundered the sacred edifice of all its golden and silver vessels and utensils, to the value of eighteen hundred talents of gold ; and having made the like plunder in the city, he left it, after he had, to the further vexation of the Jews, appointed Philip, a Phrygian, to be their governor, who was a man of a cruel and barbarous temper. Upon this,

3dly, Their state and form of government was changed by the Maccabees.

When Antiochus had issued out a decree, that all nations under his dominion should conform to his religion, and worship the same gods, and in the same manner that he did, which decree was leveled chiefly against the Jews, he sent commissioners to execute it in Judæa. One of them, named Apelles, came to Modin, where dwelt Mattathias, a very honorable priest and zealous for the law of his God ; he was the great-grandson of Asmonæus ; from whence it is probable the family had the name of Asmoneans ; though others derive that title from the Hebrew word *chashmannim*, which signifies *magnates* or *proceres*. This Mattathias, with his five sons, fell upon the king's commissioner, as he was endeavoring to persuade the people to sacrifice to idols, and slew him and all his attendants. After which he retired into the mountains ; whither many of the Jews following him, they formed an army, and stood upon their defence. Afterwards, leaving their fastnesses, they went about the country, destroying the heathen altars and idolaters, and restoring the worship of God according to the law wherever they came. Mattathias, who was aged, died the next year, and was succeeded in the command of the army by his son Judas, who took for the motto of his standard,

Mi camo-cha baelim Jehovah, Exod. 15 : 11,

"Who is like unto thee, O Lord, among the gods?" This motto is said to have been written, not at length, but only by the first letter of each word, viz. Mem, Caph, Beth and Yood ; as *P. S. Q. R.*, for



*populus senatusque Romanus*, was written on the Roman standard. These four initial letters are generally supposed to have formed the artificial word Maccabi; from whence this Judas has been commonly called Judas Maccabæus; and those that sided with him, and fought under his standard, were termed Maccabees. This is the opinion of Buxtorf, Prideaux, and almost all the learned. But Dr. Kennicot doubts of this derivation, since in some ancient manuscripts the name is written with a Koof instead of a Caph.\* But whatever was the original of the word Maccabæus, it afterwards became a general name for all such as suffered in the cause of the true religion under the Egyptian or Syrian kings. Accordingly it is applied by the ancient Christian writers to some who died many years before Judas set up his standard.†

The Jews enjoyed their liberty under a succession of the Asmonean princes, though not without frequent wars and confusions, for near an hundred years, till Aristobulus, endeavoring to wrest the crown from his elder brother Hyrcanus, raised a civil war, which gave the Romans an opportunity to conquer Judea, and to reduce it into the form, first of a tributary kingdom, and afterwards of a Roman province. This brings us to the last state of the Jews before their utter destruction as a nation.

*4thly*, They were subject to the Romans, and governed by kings appointed by the Roman emperors; as by Herod, and afterward by his son Archelaus, and then by a succession of Roman prefects, till the period of their state and polity, when the "sceptre entirely departed from Judah, and the lawgiver from betwixt his feet," according to Jacob's celebrated prophecy, which Godwin speaks of at the end of his first chapter. But as his account of it, and of the controversies concerning its meaning and accomplishment, is very imperfect, I shall here give a more full and complete one.

\* See his second Dissert. on the state of the printed Hebrew Text, p. 535.

† If the common derivation of the name, Maccabees, be the true one, it was probably the original of artificial names made of initial letters; which have since been much used both by Jews and Christians. Thus, among the Jews, Rambam signifies Rabbi Moses Ben Maimon; and Rabbag stands for Rabbi Levi Ben Gerson. We have likewise modern instances of the same sort of devices in our own country. About the year 1640 there were several treatises published against Diocesan Episcopacy under the name Smectymnus, which was made of the initial letters of the names of five divines, who were the authors of those pieces, Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. The word Cabal is of the same kind, being made of the initial letters of the names of five lords in Charles the Second's reign, who caballed together, as we may now express it, to make the king absolute; Clifford, Arlington, Buckingham, Anthony Ashley Cooper, and Lauderdale.

*Concerning Jacob's Prophecy.*

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be," Gen. 49. 10.

And here,

1st, I will consider the literal meaning of the words: And,

2dly, Their prophetic import.

1st, As to the literal meaning of those words concerning which any doubt has been made, they are these four, *shebhet*, the sceptre; *mechokek*, the lawgiver; *raglaiv*, his feet; and *Shiloh*.

The first word is *shebhet*, which we translate the sceptre; for which rendering we have the united authority of the three targums, namely, Onkelos, Jonathan, and the Jerusalem; besides a great many of the modern rabbies. But others understand by it a tribe, as the same word sometimes signifies; particularly in the sixteenth and twenty-eighth verses of this very chapter, in which the prophecy we are now considering is recorded, and in some other places. And so they make the meaning of the first clause to be, "Judah shall not cease from being a tribe." Others again (chiefly of the modern Jews) understand by *shebhet*, the rod of correction or affliction, as the word sometimes imports, Job, 9: 34; 2 Sam. 7: 14; Lam. 3: 1. Accordingly they make this clause to signify, Judah shall not cease from being an afflicted people. But the peace and prosperity which Judah and all Israel have sometimes enjoyed, particularly during the reigns of David and Solomon, are a sufficient objection against adopting that sense in this place. The truth is, *shebhet*, from *shabhat*, *produxit*, to produce, primarily signifies a rod or wand shooting from the root of a tree; and in a metaphorical sense it denotes correction, of which a rod is often the instrument; a tribe, which springs out of a common stock; a sceptre, and several other things. The meaning of it, therefore, in any particular place, must be determined by the context, and by the subject there spoken of. Now, as the context immediately preceding this famous prophecy foretells the dominion of Judah, not only over his enemies, but over his brethren, ver. 8, 9, nothing can be so naturally understood by *shebhet*, in this clause, as a sceptre; and so it predicts the continuance and duration of that power and authority which was just before promised. In this sense the same phrase is used, nor is it capable of any other, when it is said, "The sceptre of Egypt shall depart away." Zech. 10: 11.

The next word to be explained is *mechokek*, from *chakak*, *scripsit*, *statuit*, *mandavit*, to ordain, command; which is therefore very properly rendered a lawgiver. However, it seems to be a word of a

lower signification than *shebhet*, which denotes royal authority; as, "he that holdeth the sceptre," means the king, Amos 1: 5. Accordingly, the *mechokekim*, mentioned in the book of Judges, are the chief men, or magistrates, of the tribes of Israel, Judg. 5: 9-14; who, though they were governors, as we render the word, yet were not vested with royal and supreme authority.

The next word is *raglaiv*, his feet; of the literal meaning of which there is no doubt, unless we admit the correction of Ludolphus, who for *raglaiv* would read *diglaiv*, his banner, agreeable to the Samaritan copy. But there is no sufficient reason to admit this correction, contrary to the targums and most of the ancient versions. The phrase therefore, *mibbein raglaiv*, either signifies, as Waginseil renders it, even "to the last end of his state;" just as "the people at the feet," an expression used in some places, Exod. 11: 8, 2 Kings, 3: 9, denotes those that follow, or bring up the rear; or the word *mibbein* seems to determine *raglaiv* to the sense that is more commonly received, namely, from thy seed or posterity, referring to the situation of the parts of generation.

4thly, But the greatest controversy of all is about the meaning of the word *shiloh*, which our translators have not ventured to render by an English word, but have retained the original. As it is an *apax legomenon*, and nothing in the context will certainly determine from what root it is derived, interpreters are much divided about its signification. Le Clerc is for deducing it from the Chaldee word *shelah*, *cessavit*, to cease, and so makes it to signify the end. Accordingly he represents the sense of this prophecy to be, "that from the time the sceptre came into the tribe of Judah, it will continue in it till that tribe be at an end." But this opinion has been confuted by Monsieur Saurin.\* The translators of the Arabic and Syriac versions seem to have read *shelo*, *illius*, his, or to him, and so render it, "whose it is," that is, the kingdom. And not much different is the Septuagint version, which renders *shiloh*, *ta apokeimena autó*, *donec veniant quæ reposita sunt ei*, or, according to other copies, *ó apókeitai*, he for whom it is reserved. Others derive it from *shil*, which they will have to signify a son, because *shileiah* signifies something that belongs to the birth. But I take the most probable opinion to be, either that *shiloh* comes from *shilach*, *misit*, to send, writing *Hay* for *Cheth*, and so it signifies him that is sent, or whom God would send; under which character our Savior is often spoken of in the New Testament, (and this is the opinion of Jerome and Grotius;) or else it comes from *shalah*, *tranquillus est*, *quicvit*, and so it signifies peaceable, or

\* See his Disc. Histor. disc. xli.

a peace-maker ; answerable to that name of the Messiah, *sar shalom*, the prince of peace, Isa. 9:6. But let the original of the word *shiloh* be what it will, it is almost universally acknowledged to mean the Messiah ; in particular, by all the targums, as well as by many other ancient and modern Jews as well as Christians. Having thus considered the literal meaning of the words of this prophecy, we are,

2dly, To inquire into its prophetic import, and the time of its accomplishment.

According to the learned Joseph Mede, in his discourse on this prophecy, the sceptre and the lawgiver are pretty much synonymous terms, importing any power or majesty of government, under what form or name soever ; and the meaning of the sceptre not departing from Judah is, not that it should not cease from having a king, or being a kingdom ; but that it should not cease from being a state or body politic, or from having a power of government and jurisdiction within itself, till the Messiah came. Accordingly it is observable that Judah, with the little appendage of Benjamin, was the only tribe in which the sceptre did, in this sense, continue to the end of the Jewish polity. For it entirely departed from the other ten tribes at the Assyrian captivity.

As for the last clause of the prophecy, "to him shall the gathering of the people be," Mr. Mede understands it of another event, which should also be accomplished before the sceptre departed from Judah, namely, the conversion of the Gentiles to the Christian faith. When, therefore, our Savior foretells the destruction of Jerusalem and the Jewish state, he adds, "This Gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come," Matt. 24:14. But Dr. Patrick inclines to Waginseil's sense ; which is, that there should be either king or governor among the Jews till the coming of Christ ; for the *Vau* before *mechokek* may as well be understood disjunctively as copulatively : in which case, "the sceptre" may refer to the royal government in the house of David ; and the "lawgiver" (which, we observed before, is a word of a lower signification) to the form of government under Zerubbabel, the Maccabees, &c. till Judea was made a Roman province. For though some of these governors were not of the tribe of Judah ; the Maccabees, for instance, who were priests of the tribe of Levi ; nevertheless the tribe of Judah was the centre of the state, or the seat of government. And he further observes, that these two forms of government, signified by the sceptre and the lawgiver, nearly divided the whole time, from the beginning to the end of Judah's authority, into two equal parts, there being a little more than five centuries under each. However, presently after our Savior's birth, the Jews lost



even their *mechokekim*, or governors, as they had before lost the sceptre; and the administration of public affairs was no longer in their own hands.\*

(To be continued.)

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### Christian Efforts to promote the Conversion of the Jews.

(Continued from page 227.)

The latter part of the 2d vol. of Mr. Schultz's Narrative, and the whole of the 3d vol. contain an account of his travels in the east and in Africa. The matter is interesting and worthy of translation, but as little of it relates to the Jews, the Editor considered it his duty to proceed agreeably to his plan to notice the next efforts in behalf of the Jews. The first individual who stood up openly and boldly and preached to the Jews, was the Rev. Wm. Cooper, in London. On the 28th of Aug. 1796, the day when he was 20 years of age, he preached a sermon at Sion Chapel, to an immense congregation of Jews. This sermon was taken in short-hand and published; it was translated into the German language, and in 1800, the Editor, whilst at Berlin, translated it into the German-Hebrew dialect, and got it printed for the use of the Jews. Although the subject of this sermon has been frequently brought before the public in a superior manner, yet coming from a youth not more than 20 years of age, and who had no advantages of education, and being the first-fruits of the succeeding efforts to promote the conversion of the Jews, it will no doubt be read with interest, and may prove a lasting blessing to Jews and Christians. The Editor has therefore, with no little difficulty, procured a copy for this work.

\* Mede's *Diatribæ*, disc. 8; Kidder's *Demonst. of the Messiah*, part 3, chap. 7; Saurin's *Discours. Histor.* disc. 41; Patrick in loc.; Prideaux's *Connect. sub.* A. C. 8, vol. 4, p. 932, edit. 10; Bishop Sherlock's third dissert. in his *Disc. on Prophecy*; Bishop of Bristol (Newton) on the Prophecies, vol. 1, p. 94, &c. An account of the various interpretations, both of the Jews and Christians, may be found not only in these authors, but in *Le Clerc* in loc. and especially in *Martin. Helvic. de vaticin. Jacobi*, apud critic. sacr. tom. 8; *Huet. demonst. evang. prop.* 9, cap. 4; *Christoph. Cartwright. electa targumico rabbin. in Gen.*; and *Jacobi Altingii Schilo, seu de Patriarchæ Jacobi vaticinio*.

On the general subject of the preceding chapter, see *Spencer de Theocratia Judaicâ*; *apud Leges Hebræor.*; *Witsius de Theocrat. Israeliticâ*; and especially *Mr. Lowman's Civil Government of the Hebrews*.

## A SERMON BY THE REV. WILLIAM COOPER.

*The service commenced with singing.*

The God of *Abr'ham* praise,  
 Who reigns enthron'd above ;  
 Ancient of everlasting days,  
 And God of love :  
 Jehovah, great I AM !  
 By earth and heav'n confest ;  
 I bow and bless the sacred name,  
 For ever blest.

The God of *Abr'ham* praise,  
 At whose supreme command  
 From earth I rise, and seek the joys  
 At his right hand ;  
 I all on earth forsake ;  
 Its wisdom, fame, and pow'r ;  
 And him my only portion make,  
 My shield and tow'r.

The goodly land I see,  
 With peace and plenty blest,  
 A land of sacred liberty,  
 And endless rest.  
 There milk and honey flow,  
 And oil and wine abound ;  
 And trees of life *for ever* grow,  
 With mercy crown'd.

The whole triumphant host  
 Give thanks to God on high ;  
 " Hail, Father, Son, and Holy Ghost,"  
 They ever cry ;  
 Hail, *Abr'ham's* God and mine ;  
 I join the heav'nly lays ;  
 All might and majesty are thine,  
 And endless praise.

*The Prayer.*

O thou God of Abraham, of Isaac, and of Jacob, behold the company of poor sinners, Jews and Gentiles, this day in thy great presence. O Lord God, do thou bow down and bless with thy smiles this numerous congregation ; be thou in the midst of this people as thou wast in the midst of the camp of Israel of old, and let that glory which went before them be shown unto us. O Lord God Almighty, behold the children of Israel ; do thou be pleased to stretch forth thy hand, which is not shortened that it cannot save, and let that ear which is not heavy incline to our petitions. We desire to praise thy name for all the wonders that are recorded in thy holy word. Thou didst take thy servant Abraham of old out of the land where he was ; thou didst call him into a land where he had never been ; and thou didst, contrary to nature, give him a son, Isaac, from whom thou didst promise a seed should come, in which all the nations of the earth should be blessed ; thou didst by wonderful mercies—thou didst by wonderful providences, protect them when they stood in need of thy protection ; thy arm was stretched forth for their help, thou didst call them to go, and it was of thy wisdom that they did go, into a land where they were in captivity for an appointed time ; there, Lord, thou didst bless them—thou wast not forgetful of thy promise, but, notwithstanding their rebellion, thou caused them to multiply into an exceeding great nation, when the appointed time was come, in the very hour which thou hadst appointed ; notwithstanding their frequent rebellion against thee, thou wast regardful of thy promise, and didst deliver

them that self-same time. Thou didst bring them out of Egypt with a mighty hand, thou didst divide the Red Sea to make a passage for thy Israel to pass through, their enemies pursuing them were overwhelmed in the deep, while they passed through dryshod, singing thy praises; they rebelled notwithstanding, and thou didst lead them about in a waste, howling wilderness, thou didst nevertheless carry them like an eagle, and bring them to thy promised land; though thou didst lead them about, thou wast ever with them—though they did rebel and bring down thy judgments upon them, yet justice was always tempered with mercy, and thou didst never punish them as their sins deserved. At length, after forty years, thou didst bring them into the land which thou hadst prepared for them; their enemies, though mighty, fell before them; it was a good land, as flowing with milk and honey; there they were worshiping thee, and there they enjoyed thy presence, till at length thou didst take thy presence for a little from them, and sufferedst them to fall before their enemies; but nevertheless, at the appointed time thou didst restore them; they offended again and again, and were again and again captivated, and again delivered; they were under captivity according to thy prophecies seventy years, but thou wast faithful, O God! and at the expiration of the appointed time thou didst send thy servants of old to be their leaders, and according to thy promise brought them again to their land, and thy temple was again restored to them. They continued there in different states and conditions for many years, till at length the people whom thou hadst permitted to come, the Romans, they over-powered them, the sceptre departed from Judah, and the lawgiver from between his feet. O Lord God, thou didst send forth thy word, that there then should appear a wonderful man upon earth: Lord, teach us what we should think of that man. Thou scatteredst them abroad; at this day they have no priest, no sacrifice, no temple, nor can they worship thee according to thy law; but thou hast promised that Israel shall be saved in the Lord with an everlasting salvation; let this day, O God! be the beginning of their deliverance. Now, O God of gods, Light of lights, shine down into our hearts, chase away the clouds of unbelief and ignorance, and make us to have faith in thee, as Abraham thy servant had: thou hast said to Abraham, *In thy seed shall all the nations of the earth be blessed.* There have arisen many who have pretended to be the Messiah, and have proved otherwise; but there was a man who, when the sceptre was about to depart, did great miracles, and the Jews themselves bore witness of them. Teach us, O Lord, what we should think of that man; if he be the Messiah, O God, let us believe in him: lead us into all truth, teach us to understand thy word, and thine shall be the glory. O Lord, as this

is my birth-day, let it be the birth-day of thousands, and let thy presence be shown to Israel in a peculiar manner to-day. Hear us, O God of Abraham, of Isaac, and of Jacob, and do more and better for us, poor unworthy Gentiles, but more especially for thine ancient Israel, thy dear people the Jews, than we can ask or think. *Our Father which art in heaven, &c.*

GENESIS, CHAP. 22, VERSE 18.

*And in thy seed shall all the nations of the earth be blessed.\**

The God of Abraham be praised for the multitude which my eyes behold this day assembled beneath this roof. I see a company, perhaps not of every nation, every kindred, and every tongue; but I see those who are come from distant quarters of this globe: I see Jew and Gentile assembled beneath the covert of this house; and O may God Almighty cover you all with the canopy of his everlasting love. I need not hinder your time, beloved Jews, to tell you, that however we Gentile dogs (for such is the name we will take upon ourselves) have treated you; our forefathers, it is true, treated you ill; we repent of it, and honor you as our superiors. You, I allow, are the people of God, after the flesh: the book of God is committed to your care, and O may that Spirit who wrote it, cause you to understand it. Abraham was your father, and glory be to the God of Abraham that many of his children are here to-day. O may the Spirit of the most high God give every one of you the faith of Abraham; and as he has promised *that in his seed shall all the nations of the earth be blessed*, may each of us have a blessing, you have the greater blessing, and we Gentiles but have the lesser blessing, so that we have some part in this blessed seed.

You, brethren, are better versed in the Scriptures than I; you see I am a child; this is the day on which I am twenty. I understand no language but the English, therefore it will not be expected by the learned Jews that I should enter into criticisms upon that tongue which I do not understand: however, I shall endeavor to speak to you the doctrines which are contained in this book of God, with all plainness of speech. It is the very nature of a learned man to love plainness best; and it is far beneath his dignity to attempt to cavil at the unlearnedness of him who confesses his ignorance.

Abraham is called the father of the faithful, and this chapter alone, if there was no more, would evince that he deserved the title. God had said in a former time, that he should have a son; he had also said, *in thee shall all the families of the earth be blessed.* Abraham

\* See Joseph and Benjamin. Vol. 1, part 2, letter 5.



believed the promise of God, he hoped even against hope; for, according to nature, he was past the age of begetting a child; his wife Sarah was also past conceiving; yet that mighty God who gave the promise, had power to fulfill it. Sarah conceived and brought forth a son, and his name, as God had said it should be, was called Isaac; and in this man, or rather in the seed of this man, in this line were all the nations of the earth to be blessed. Now this was the child of promise; it was given by a miracle; for you will allow that that must be a miracle which is not in the common course of nature. The trial of Abraham's faith now comes on this Isaac; this dear, this beloved, this only son, is called to be a sacrifice to the Almighty. Abraham did not reason upon the matter, but obeyed the voice of God, being well assured that it was the voice of God; and he goes on to offer up Isaac: his faith was tried and proved to be a great faith, for though he did not sacrifice his son, he would have done it, had not the Almighty interposed; and he stayed his hand, when turning about, he saw a ram caught in a thicket by his horns; this was to be offered up, and Isaac his son was restored, as one raised from the dead.

This Isaac was to be the father, after the flesh, of Messiah or Shiloh, and I trust I know that most of you Jews will allow that it is the Messiah who is meant in the text that I have read to you. *In thy seed shall all the nations of the earth be blessed.* This seed is spoken of as confined to one family, the family of Abraham, the nation of Israel; but though the seed is confined to one nation, the blessing is extended to all; *for in thy seed shall all the nations of the earth be blessed.* Now you observe to whom this promise was made; to Abraham, the friend of God, whose name once was Abram, a father, I think, of multitudes; but God changed his name to Abraham, as we, in the English, call it, the father of many nations; for it is said, *the father of many nations have I made thee.* Now this could not be spoken of the progeny after the flesh, for he was only the father of one nation, namely, Israel; but the promise is, a father of many nations; then it is his spiritual seed shall be for many nations, and in that spiritual seed *shall all the nations of the earth one day be blessed.*

Consider the character of Abraham, and though you allow he was saved by mercy, his character was worthy of praise. First, his faithfulness; I have spoken a little of this, and need not take up your time; he did not stumble at the promises of God, but gave credence to his word: and it is said in this book, *he believed in God, and it was counted to him for righteousness:* he was a faithful man, and by way of eminence was called the father of the faithful; not because faith proceeds from him, but because his faith was the most conspicuous. He is called the friend of God, a title which God never gave to any indi-

vidual but Abraham; I confess he has given it to a multitude, as in the Canticles, *Eat, O friends, drink, yea drink abundantly, O beloved.* But Abraham was called the friend of God in a particular manner; *Shall I hide,* says Jehovah, *from Abraham the things which I do?* No; he could not destroy the cities till he had first told Abraham his friend, and then he gave such liberty to Abraham as was never given to any one before or since, perhaps.

The Jewish nation is descended lineally from this faithful Abraham, this friend of God. God put high honor upon Abraham, and he has, at different times, put high honor upon the children, for the sake of the father; his presence was with Israel of old, and while that continued the nations fell before them: he gave them such power as nation never had before nor since. Kings were raised up for Israel, who will be the wonder of the world till time shall be swallowed up in eternity. Where is the warrior like David, the man after God's own heart? Where is a wise man, a glorious wise man, like Solomon, the peaceable king? These kings were the gift of God, and they are one part of the glory of Israel, but not the greatest honor, though the presence of God was in a particular manner manifested in the midst of them; though great dominion was given to them; though kings were subdued for their sake, and nations laid in ruins; the greatest honor of that nation is, that from him should proceed the Shiloh, that seed *in whom all the nations of the earth shall be blessed.* As Abraham, as the Israelites of old had such honor put upon them, we may now read it in their faces; you see a Jew, and you read the mark of his nation in his countenance. Gentiles, if you do not honor the Jews as kings, as it were, and consider yourselves as their servants, you disgrace yourselves. Where is the highest monarch now reigning that can show me from good authority the greatness of his forefathers, as the Jews can do; the seed of Abraham, that seed which God loved and defended?

It is my intention, and I hope you will hear me candidly, without any prepossession against me; for if you come determined not to be convinced, you come with a bad spirit; if I am wrong, O God convince me this day, and let thy Israel, if they are wrong, bow down to the sceptre of truth, and all confess the glory of God in the promised seed: it is my intention first to prove, or endeavor to do it as well as a child can, that the Messiah, according to your own Scriptures, is come.

Secondly, I intend to inquire who this Messiah is: and

Lastly, Speak of the blessings which are promised; *In thy seed shall all the nations of the earth be blessed.*

The first text which I shall speak of you will find in the 49th

chapter of this book Genesis, from the 8th verse;\* where Jacob is blessing his son, he pronounces this blessing upon Judah; *Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.* Setting aside all those needless objections of your nation concerning the translation of these words, let us for a moment consider them as they are; for men of wisdom, men of learning, like you, know that all that you say concerning it, of that sort, is merely cavil; and though the word sceptre you say sometimes means a rod, whichever it means, it is the mark or staff of power. The lawgiver you will allow is properly translated; therefore, if you take away the sceptre entirely, the lawgiver is departed. I shall not attempt to prove the exact time when the sceptre departed from Judah, you are more wise than I, and know it better than I do, but my argument is, that it is now departed. Is it, or is it not? Have you a king, or have you not? Where is your lawgiver? Where is your tribe? I defy the most learned of you to tell which is of Judah or which is of any of the tribes; but this you all know, that the sceptre is departed from Judah, and the lawgiver from between his feet. Then it follows either that the mighty God has run from his word, or else Shiloh is come. Which will you believe; is the mighty God a liar, or is the Shiloh come? You cannot deny that the sceptre is departed, I defy you all to deny it; then either God has fled from his promise, or Shiloh is come. You know the sceptre has departed for many hundred years, and you know that about that time, when a certain man, which was crucified at Jerusalem, appeared in the world, your own nation expected the Messiah; did they not? Let history be the proof, let your own writers be the proof; they testify that they expected the Messiah at that time. Then your fathers were fools, or you supremely wise. The Messiah is come, or this prophecy is not true. I shall not dwell any longer upon this, but shall lead you to the book of Daniel, the 9th chapter, the 24th and following verses; you will find there a very remarkable text, or rather many texts of Scripture.† *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the*

\* See Joseph and Benjamin. Vol. 1, part 3, Letter 1.

† Ibid. Vol. 1, part 3, Letter 2.

*Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off. What do you learn from that, after three-score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city, and the sanctuary; and the end thereof, shall be with a flood, and unto the end of the war desolations are determined? Now, one of your writers has passed a very heavy curse on any one that dares to calculate the time of the Messiah's coming—they pray that his bowels may gush out. My God, if I am wrong, make me to bow down to the sceptre of truth: seventy weeks are determined upon thy people, I do not mean to prove the time exactly when they took place, but this I insist upon, that they have long since expired, that Jerusalem has been destroyed, and the Messiah, it is said, shall be cut off prior to that. Seventy weeks are determined upon thy people. I know that some of your writers read this differently; but you know that that is not material.*

I take these seventy weeks to be jubilee weeks, or weeks of years, and if they are reckoned in that manner, it is 490 years; it cannot be ascertained (it is not the fault of the Bible, but the fault of historians) when those weeks were to take place, some say at one time, and some at another; and, though they differ a little, we know the word of God must be true, and that says it was to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.—Can that come from any but an everlasting God—and to seal up the vision and prophecy, and to anoint the most holy, the Holy of Holies; and most of you will agree that Messiah the Prince is here intended, and if you do not, you cannot deny it when Messiah is mentioned in the next verses. *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three-score and two weeks: the street shall be built again. Your own fathers, if they would be ingenuous enough, could calculate this time more exact than I can, and let me ask your consciences whether, about this time, there has not appeared a man in the world, who gave out that he was the Messiah, and whether your nation did not cut off that man; it is said, that the Messiah shall be cut off, but not for himself; whether he did not pronounce at his death, it is finished; to finish the transgression, make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to*



*anoint the Holy.* Further, it is said, after that, *after the Messiah is cut off, the people of the prince that shall come, shall destroy the city.* Now you all know the city of Jerusalem is here meant; and, you observe, this is not done till after the Messiah is cut off. Who are the people of the prince that shall come? Is it not the Roman power that is meant? Was not that the power which destroyed the city? Was not that desolation upon your nation? *To the end of the war desolations are determined.* Thousands, nay millions, Josephus says, of your countrymen perished in that bloody scene; but observe, the Messiah was to be cut off before the people of the prince should come and destroy their city.—Is Jerusalem destroyed, or is it not?—If it is, why will you be blinded through unbelief? Why will you shut your eyes against the clear shining of the light. First, Messiah is to be cut off, and then, in consequence of that, the people of the prince shall come and destroy your city; and at this day you are feeling the effects of that destruction, being scattered up and down upon the face of the whole earth.

The next passage that I shall turn to, is the 5th chapter of the prophet Micah, and the second verse.\* *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.* It is from Bethlehem, according to your own teachers, that the Messiah is to proceed. Now when Herod inquired of the wise men where he should be born, those of your own nation answered, from this prophecy, *In Bethlehem, of the city of David, of the tribe of Judah.* Where is Bethlehem now? Is it not laid in ruins? Show me the place exactly, if you can, where it stood.—Jerusalem is no more; Bethlehem is no more; therefore either this prophecy cannot be fulfilled, or it is already fulfilled; *for out of Bethlehem, though it is little among the thousands of Judah, shall come forth unto me, him that shall rule; he shall travel upon the earth to do the works which I have intended; and then he shall come to me, and his sceptre shall be an everlasting sceptre; then the remnant of his brethren shall return unto the children of Israel.* How you interpret this text I cannot tell, but I suppose it to mean something concerning the Gentiles, when the fullness of the Gentiles shall come in, and all Israel shall be saved with an everlasting salvation. That Israel will be saved; that Israel will confess the Messiah, I have no doubt. When that time

\* See Joseph and Benjamin, Part 3, Letter 2.

shall come is known to God alone : I trust it is not far off : I think it is very near ; and he who ruleth above only knows whether this day may not be the beginning of that glorious season ; and whether the calling in of his Israel, the Jews, may not be the means of spreading his word from pole to pole.

There is another prophecy, which relates to the Messiah coming suddenly to his temple, in the prophecy of Malachi, 3d chapter and first verse.\* *Behold, I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts.* It is promised by one of your prophets, that the glory of the latter house shall be greater than that of the first, which Solomon built ; now, there is no Jew but will allow that the temple which Zerubbabel built was not in the least to be compared with that of Solomon's ; none of you can be so blind as to suppose that he could make his temple any thing comparable to the temple of Solomon ; it was in a manner contemptible, compared with the glory of the first temple ; but then God, to comfort their hearts, gives them that promise, that the glory of the second temple shall be greater (or words to that effect) than the glory of the former. Why ? because the messenger of the covenant shall suddenly come to his temple. Now, Jews, your temple is destroyed, you have not a temple upon the earth, you have no expectation of having another temple. How then can the messenger of the covenant come unto it ? Is the Lord, who is truth itself, slack concerning his promises ? Will he amuse you with falsity ? Will he give you promises he never meant to fulfill ? By no means : if he has said the messenger shall come to his temple, be assured his messenger has come to that temple, whose glory, by the presence of the messenger, was greater than the glory of the first temple ; for all in the first temple were the types of that which should come into the second, namely, the Shiloh which the text in Genesis speaks of, which should come from Judah about the time that the lawgiver should depart from it. May God Almighty enlighten you to see the meaning of these passages. I would argue, then, that whoever is the Messiah, he must be come, or God's promises are fallen to the ground. Although you reject that man whom we love, yet your Messiah is come.

But you will argue, that because of the unbelief of your fathers, God has withheld his promise for a little.† Let me ask you whether God was ever wont to do so, when he had promised that Israel should be delivered from the hands of those that held them in captivity, Pha-

\* See Joseph and Benjamin.

† See Joseph and Benjamin, Part. 3, Let. 4.

raah and his people. When he had said the time, did the unworthiness of your forefathers prevent the fulfillment of the promise?—No! but it is said, *he brought them out at the self-same time*; though you had rebelled—though you had provoked him to anger while in your captivity, yet the Lord God did not consume you, neither did he withhold his promise, but notwithstanding the opposition of those who were your task-masters, he brought you forth with a mighty hand, he led you through the Red Sea, where your pursuers were overwhelmed in the mighty deep; he led you forty years through a waste, howling wilderness, and carried all of you, except those who were prevented from entering in through unbelief, into the promised land. Did God ever promise, as he has done concerning the Messiah, and was he ever faithless concerning his promises? If he has promised you in lesser things and kept his word, will he not keep his word respecting the Messiah?

(To be continued.)

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## CORRESPONDENCE.

(Continued from page 235.)

### *Extract of a Letter from Saxony.*

The following is an extract from an interesting letter lately received by the Rev. Mr. Ramfler, from Mr. Nitschke, of Niesky.

*Niesky, Dec. 26, 1816.*

MY DEAR BROTHER,—A few days ago I had the pleasure to receive your valuable letter of Dec. 5th, and again to be informed by you of the continued efforts of the Society for promoting Christianity amongst the Jews. The apparently great obstacles and the comparatively small results which have hitherto been produced, ought not to tend as a discouragement in faithfully persevering in this work of the Lord. Until now the progress of the Society has been little observed, at least in Germany its plans are still almost unknown. The proposal of the Committee, that I should procure German translations of extracts from the publications of the Society, and print and disseminate them among the public, is therefore very proper and seasonable, because many persons may thereby be led to reflect upon the subject, and some may be encouraged actively to share in and promote the cause. A translator I shall find without much difficulty, and as to publications I would begin with some small attempts. However, this

refers only to the German public, and not to the Jews themselves, few of whom can *read* the German language. On this account it might be proper to print some pamphlets in Hebrew *characters*. The civil and political concerns of the Jews are much discussed in Germany, and have occasioned several controversial writings. For this reason also this may be a proper period for agitating questions more immediately connected with their spiritual and eternal concerns. Their former violent *antipathy* to Christianity is in numerous instances removed, but very few as yet seem to have open ears and hearts to obey the call, "Repent and believe the Gospel." Solitary examples occur, which confirm our hopes that our blessed Savior even now has some sheep in the Jewish fold whom he gathers into his arms. I communicate accordingly again two facts.

A Jew called upon a pious Christian at L. in the New Mark. He opened a book which happened to lie on the table. It was a treatise on the holy communion by Schmolke. Fixing his eyes on the picture of our Redeemer as crucified, which was on the first leaf, the Jew silently shed a flood of tears.

A friend in Berlin communicates to me as follows:—"The Rev. Mr. Ritschel in this city has recently met with a singular occurrence. A Jewish maid was dangerously ill, and expressed a desire to see this respectable minister. Her employer refused the request; but the physician declared that she could scarcely live many hours, her whole nervous system and constitution being irrecoverably disordered. Permission was at length granted; the minister came, and asked the patient what she desired? I desire, was her reply, to become a Christian, and to be baptized by you. He inquired whether she believed in Christ Jesus? Yea, said she, I believe in him, for there is salvation in none other, neither is there any name given among men, whereby we must be saved, but the name of Jesus; to which she added many other scriptural passages, demonstrating the nature of her faith. The minister now said that he had no hesitation with respect to her faith, but was not authorized to baptize her. The Jewess answered: if you do not baptize me, I shall die this very night, and be lost. He then went late, at 11 o'clock at night, to the minister of state for religious affairs, Mr. Schluckmann, and procured permission to baptize her, returned and performed the sacred act. She was enraptured, soon fell comfortably asleep, and rose the next morning well, so as to attend to her duty. This circumstance will cause much sensation. O might it serve to lead many Jews to their Redeemer, the only true Messiah!"

This authentic narrative furnishes matter for many reflections, and is at least another proof that at this time there are many Jews who



secretly believe the truth of Christianity, and revere our Savior. The anecdote seems marvelous, and the truth of it is liable to be called in question by many infidels of our day. But the folly of those who presume to determine what God is able or unable to do, and who fancy that in our times he cannot act in an extraordinary manner, deserves no refutation. Who can hinder him, or who can deny the possibility that he even now may confirm his word and glorious Gospel with extraordinary gifts and powers, seeing we witness the divine power of the truth at this time in many regions, and among nations who hitherto sat in the shadow of death, and now are illuminated and called out of darkness into God's marvelous light, their feet being directed into the way of peace and life.

I add a communication which is copied from Mr. Hillmer's Christian Magazine. The author of it is the late eminent philosopher Alexander Baumgarten, of Frankfort on the Oder. In the latter years of his life he occupied himself chiefly with reading the Holy Scriptures, and wrote his reflections on the discourses of Jesus. I am in possession of this valuable manuscript, which contains many excellent observations of that pious character, and among the rest the following essay :

" TO ISRAEL."

" Beloved, still thou groanest in fetters of misery, the veil of Moses covering thee! much esteemed remnant of the chosen people of God, which aforetime presented holy offerings to Jehovah. Weep, lament thy servitude; yet look up, behold the peace, the blissful liberty, to which an immovable Zion invites thee. Weep, but not tears of sorrow, rather of triumph! But seek Zion no more in Bozra, hope no longer to find the blessing of Israel in Edom. Why is thy eye directed with longing desire to distant fields? Why dost thou seek the Zion of God, the seat of God's glory, in distant regions, seeing it is near at hand? O that the veil might be removed from thy eyes, which hides Zion from thee in the midst of her sons and daughters! In the solemn solitude of night search the Scriptures, examine the monuments of the prophets of God. Ask of them the way to Zion, even now, though the abomination of desolation has long ago laid waste that land which *was* the holy land. O how will this sight raise thee, how wilt thou embrace thy brethren, and bless them as Benjamin blessed Joseph! Despair will be banished from thy mind, and disappointed hope no longer afflict thee, when an excellent Bethel, inhabited by children of those venerable prophets, of genuine sons and daughters of the father of the faithful, presents itself to thy eyes! What astonishment will seize thee, when beholding a divine structure, an immovable fortress of God, to behold it in the place where caves and ruins in desert places

were expected by thee! How wilt thou blush, and kneel, and worship, and bless the day of thy nativity, bless the day of thy illumination, as awaking from a fearful dream! With what sensations wilt thou view the King of the daughter of Zion, the fairest of ten thousands? Shame and repentance will pierce thy soul, while paying homage at his feet, and bewailing thy past blindness and the transgressions of thy later fathers. O thou discerner of spirits, can the heart of a mortal survive a mixture of such unutterable wo and inconceivable joy? Thou knowest how to change wo into joy, to turn wo mixed with joy, into inexpressible exultation. But if the mourner and the disconsolate reads thy law and testimony, and still does not lift up his eyes—suffers thy prophets and teachers to call, and still will not hear—will he not eternally lament his existence? Be of good cheer, ye who love Israel! the day of his salvation is not irretrievably gone. You pray for Israel, you weep for Jacob; believe and hope, for the day of his restoration is at hand. Were it possible for Zion to be insensible to the miseries of Israel? No, beloved prisoner of hope! Look with ardent desire to Zion, when devoutly bending the knee before the God of thy fathers; call aloud, call with confidence upon the God of Abraham, when panting for the gates of Zion! Leave Mizraim in his darkness and confusion; follow thou Zion's Urim and Thummim; hear Moses, hear the great Prophet, to whom he directs thee; follow thy anointed fathers David and Solomon, follow the seers and holy men of God, the priests of the house of God who are known to thee. Follow them with prayer and faith; they are about to lead thee to Zion's younger children and priests still unknown to thee. The Lord has called thee to his house. Thou wilt bless the night of weeping, when the bright and morning star will arise! bless thy sleepless nights, when the wings of the morning will convey thee to the city of peace! Blessing upon thee, blessing from above, when thou shalt be counted worthy to be prophet, priest, and king, in the new Zion!"

Lately the Hebrew Gospels of St. Mark and Luke came into my hands. I have distributed some in Breslau, Berlin, and elsewhere, which have been gratefully received, though no particular instances of success can as yet be noticed. It is a good seed; may it but fall upon a good ground! With my best respects and Christian salutation to the Committee of the London Society, I remain ever, &c.

NITSCHKE.

*Extract from Correspondence of the British and Foreign Bible Society.*

[To the Editors of the Jewish Expositor.]

GENTLEMEN,—As I was lately reading the Extracts from the Correspondence of the British and Foreign Bible Society, I was forcibly struck with the following letter from Malta, which I doubt not will be equally interesting to many of your readers, and therefore I request its insertion in the Expositor. No sincere Christian, in any age of the world, could have witnessed the conversion of an Israelite to the faith of the Gospel, without emotions of hallowed joy and gratitude. But in the present age, so remarkable for zeal in the propagation of Christianity, and for an increased study and knowledge of the prophecies, especially those relative to the conversion and restoration of Judah and Israel, such an event, particularly if of frequent occurrence, acquires additional interest, and demands additional attention. In the following letter we do not only read of the simple conversion of a Jew, but of the conversion of a Jew who appears to have been instrumental in the simultaneous conversion of three Turks to the Christian faith—an event which affords us a faint emblem of that future glorious period, when Jewish Missionaries shall go into all the world and preach the Gospel to all the benighted isles and kingdoms of the Gentiles, when “ten men out of all languages shall take hold of, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.” I am, &c. JOHN NOBLE COLEMAN.

*From an Italian Gentleman.*

*Malta, April 22, 1816.*

Having traveled for some time with a Jew and three Turks, I presented them with an Arabic Bible: the Jew took it with delight, and being more conversant with the Arabic language, and better able to read than the Turks, he seriously began to read and discuss it with the Turks. They were all convinced of the truth of Christianity, and publicly received into the bosom of the Christian Church. The Jew was named “Timothy,” and the three Turks received the names of John, Peter, and Paul.

LECTURE TO CHRISTIANS ON JEWISH SUBJECTS.

We have much pleasure in laying before our readers the following Lecture on Jewish subjects; it may be considered as the first of a series, which, by the kind permission of the authors, we hope to introduce into our work.

*The study of the Prophecies relative to the Jews, in connection with passing events, recommended to Christians.*

Ps. 107: 43. *Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*

This beautiful ode is entitled by Bishop Horsley, in his posthumous work on the Psalms, *A thanksgiving for the final restoration from the dispersion*, meaning that of the Jews at a time yet future. They have been dispersed among the nations of the earth, and though thus dispersed, yet miraculously preserved a distinct people for more than seventeen centuries. Though persecuted, they are not finally forsaken; though cast down from their former state, they are not destroyed.

It would take up too much of our time, and lead me astray from the object which I have in view, were I to point out the application of the whole of the beautiful imagery which the prophet has employed to the subject which he meant to illustrate. I shall therefore confine myself to the last part of it, after stating, from the same author whom I have already quoted, that "this Psalm consists of five principal parts, and that each seems composed of an air for a single voice, an antiphony for the semichorusess, and a full chorus.

That the language of the latter part of the Psalm is prophetic, needs no proof. The object of the Holy Ghost is not to adduce instances of God's almighty power in converting a fruitful land into a desert, or a desert into a fruitful land. His object is of higher importance. The images are used prophetically, and relate to the destinies of the church of God. Similar imagery is employed by the evangelical prophet in reference to the same subject, Is. 32: 13. "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: "because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." The Gentile world, previously a wilderness, would be watered and cultivated, and become a fruitful field; and the carnal economy of the Jewish Church, hitherto a fruitful field, would become a wilderness.

The language of the Psalm before us is, I say, prophetic. It is to be explained in an allegorical sense. It is true, indeed, in a literal and historical sense. The facts asserted, verse 33-41, have often taken place. Instances occur in Scripture, without having recourse to profane history. The plain of Sodom, once fertile as the garden of the Lord, is now devoted to sterility. The site of ancient Babylon is



a mere marsh. But Palestine affords the most remarkable instance. The land of milk and honey is now so barren as scarcely to afford sustenance to its thinly scattered population; and thence the infidel derives a sophistical argument against the truth of Scripture, by asserting the impossibility of its having maintained, at a former period, the immense population which the Scripture assign to it.

The changes which are described in the subsequent verses, and assigned to the providence of God, have also been in their literal sense common in every age of the world. Nations, families, and individuals have experienced them. The rise, prosperity, and decay of nations, their political death, and the rise of other nations from their ruin, like that of the fabled phoenix from the ashes of its parent, are events which fill the page of history. And that these events have sin for their meritorious cause, and the providence of God for their efficient cause, is plain to all who acknowledge the Bible to have been written by divine inspiration. In families the same revolutions take place; and similar occurrences are observable in the lives of individuals. God only is unchangeable. Heb. 1: 10-12.

Thus the language of the Psalm is capable of illustration from the general doctrine of Providence. But we are to consider it as prophetic. And taking it for granted that it is so, we shall endeavor to follow the chronological order of events therein predicted.

The ancient Jewish church, in regard to spiritual privileges, was like a well watered garden. It was a fruitful land, surrounded on every side by moral deserts. Cultivated by divinely inspired laborers, and watered by the spiritual dew of heaven, it was as the garden of the Lord, even as Eden. For many centuries it continued, like the country it inhabited, to be highly favored. But for the wickedness of them that dwelt therein, the measure of which was filled up by the rejection and crucifixion of their Messiah, it is now converted into a wilderness, barren of all good. Where is now the benediction of heaven, which formerly rested on it? where its fruitfulness in faith and holiness? The curse of God lies clearly and heavily upon it.

When the Gentiles became the church of God, the wilderness was converted into a fruitful field. Those spiritual privileges and blessings which the Jews had forfeited, were conferred on us. This change is often the subject of prophecy, and is spoken of under the same image which is employed in our text; see Isa. 32: 13, &c. 35: 1, 2; 44: 3, &c. 45: 8; 55: 10, 11.

The following verses of the Psalm, (39 and 40,) describe the declensions of the Ethnico-Christian church. That such a declension has taken place needs no proof. In its eastern branch it has been.

despoiled by Arianism. Where now are the once flourishing churches of Asia? In its western branch it has been corrupted by popery. In the Protestant church also, many and grievous have been the declensions from the purity of the primitive faith.

The 41st verse describes the final restoration, in which the Jews will have so large a share. The 42d adverts to the joyful consequences of this event to the righteous, and the conviction which it will force upon gainsayers; and the Psalm concludes with the solemn admonition of our text, *Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*

From these words we shall consider,

I. *The duty of studying the prophetic Scriptures, which relate to the final restoration and conversion of the Jews.*

II. *Point out some encouragements which appear, among the signs of the times, to the prosecution of this study.*

I. A large proportion of Scripture history and prophecy relates to the Jewish people. Their history and ritual occupy the greatest part of the Old Testament narrative: and their destinies, prophetically described, are interwoven with all the prophetic notices of the coming of Christ in the flesh; of his sufferings, death, and resurrection; and of the formation of his church in the world: and finally, their restoration forms a principal feature in the prophetic views presented to us in the millennial state. For 2000 years they were the depositories of divine revelation, they were the appointed channel through which the Gospel was to flow to us; and from the stock of Abraham, the tribe of Judah, the family of David, *he* descended, who is over all, God blessed for evermore. And when the general call of the Gentiles is to take effect, we are led to suppose that it will be issued as at first, by Jewish missionaries. In the 58th Psalm, the first messengers of the Gospel to the world, if not described by name, are so characterized by their tribes that they cannot be mistaken. The college of apostles (with Paul the youngest, the last in age and in office, but the chief in labors particularly mentioned) were all selected from the four tribes which the prophetic Psalmist has named. The ode describes the triumphs of the Gospel: and after pointing out the Lord springing from the fountain of Israel as the object of trust and adoration, it mentions those who should be employed as his ministers in promulgating the victorious truth. It is the apostolic consistory that is referred to. *There is Benjamin, the youngest, their chief, the princes of Judah, their bulwark, the princes of Zabulon, and the princes of Nephthali.* And when the great in-gathering to Shiloh in the last days, is to be accomplished, some other Paul, and other apostolic princes, from the stock of Israel, though perhaps not distinguished

by their tribes, will be the honored instruments in effecting that ingathering.

Thus it appears that our obligations to our elder brethren the Jews are immensely great. To them, under God, we owe the Bible, the Savior, the Gospel. It was probably this very Paul whom the prophetic Spirit has characterized by the tribe from which he sprang, who first communicated the Gospel to our heathen forefathers, and thus laid the foundation of all our civil and religious privileges. O what an honor, should we be employed, like Ananias of old, in preparing another Paul for a similar work of blessing in some other country now lying, as our own once lay, in darkness and the shadow of death! What a stimulus to exertion in promoting Christianity among the Jews, is even the distant prospect of so great a benefit!

But to return from this brief digression. The subjects of the prophecies relating to the Jews in their latter state may be generalized. The heads under which they may be ranged are, their apostacy, their dispersion, and their restoration; as their sin, its punishment, and its pardon. On these subjects, their prophets, before the coming of Christ, from Moses to Malachi, and our Lord himself and his apostles, have largely dwelt.

It is not our present purpose to produce and explain these prophecies. Happily they have been brought to a focus by Mr. Faber, in his "General and connected view of the Prophecies relative to the conversion, restoration, union, and future glory, of the houses of Judah and Israel! the progress and final overthrow of the anti-christian confederacy in the land of Palestine, and the ultimate general diffusion of Christianity."

The duty of studying these prophecies it is our immediate object to enforce. It is strongly enforced in my text. *Whoso is wise, &c.* With a similar reference to a prophecy altogether occupied with the destinies of Israel and Judah, the prophet Hosea concludes his book. *Who is wise? for he will consider these things; intelligent? For he shall comprehend them. For straight and even are the ways of Jehovah, and in them shall the justified proceed, but revolters shall stumble.\** "The ways of Jehovah," says Bp. Horsley on this passage, "are the ways which Jehovah himself takes, in his moral government of the world; and the ways of godliness, which he prescribes to man. These taken together are *the ways of Jehovah*. They are straight, because they go straight forward, without deviation, to the end—the happiness of man and the glory of God."

\* See Bp. Horsley's Hosea; which is recommended to the careful perusal of the student in prophecies relating to the Jews.

But while I exhort my fellow Christians to the study of the prophecies which relate to the conversion and restoration of the Jews, I must observe that this exhortation is addressed to those only who have the ability and opportunity to attend to it; who have information and leisure adapted to the pursuit. I am aware that there are many who have no more time than is sufficient for reading the Scriptures, with an exclusive view to the essential points which stand connected with their own faith and practice. The knowledge of ourselves, and the knowledge of a crucified Savior, are the grand points. Yet where time and talent admit the pursuit, there is no part of Scripture but what is profitable, as connected with the glory of God and the confirmation of our own souls in the faith of Jesus.

The duty of man is threefold. It relates to his God, his neighbor, and himself. The study which I am recommending stands connected with each of these branches of duty.

1. It is connected with *the glory of God our Savior, for his own command enjoins it. "Search the Scriptures."* To what Scriptures does he refer? to those prophetic Scriptures which testified of him. But to what does this testimony extend? It is not confined to his personal history and action; but it comprehends the destinies of his mystical body, the church. But of whom is that mystical body composed? It is composed of Jews and Gentiles, whom he was to unite *in one*, having broken down the middle wall of partition and destroyed the enmity, by his cross. The Scriptures, then, which we are commanded to search, are, in part, those which relate to the conversion and restoration of the Jews. *Blessed, saith St. John, in the opening of his revelation, is he that readeth and they that hear the word of this prophecy, and keep those things that are written therein: for the time is at hand.* Is it asked, to what do the words of the prophecy relate? one of the features of the revelation is the restoration of Israel. To neglect the study of the prophetic Scriptures, if ability and opportunity for the study be afforded, is to disobey the divine command, and to pour contempt on the blessing promised to those who cultivate this field of science.

*The scope and design of God in communicating the knowledge of future events to us, proves the necessity and utility of this study.* The prophecies are given to the end that they might be read, studied, and understood. We frustrate the divine intention so far as we willfully neglect them. We virtually say that God has revealed what to us is of no use. *Wo unto them, saith the prophet Isaiah, who regard not the work of the Lord, nor consider the operation of his hands.*

*The nature of the Christian religion proves the necessity of this study.* For the external evidence of Christianity arises from miracles



and prophecy, of which the latter possesses this peculiar excellence, that it gathers strength by progressive fulfillment. To neglect therefore the study of prophecy, is to neglect the evidence, mercifully afforded us, that the Bible, the charter of our salvation, is the word of God. It is to tempt the tempter to assault our faith. It is to rob God of his glory in the gracious means which he has provided for the establishment of our faith and hope. St. Peter directs the attention of believers to *the sure word of prophecy, as to the light that shineth in this dark world, to which, saith he, ye do well that ye take heed.*

And if the study of the prophecies *in général* be connected with the glory of our Lord, the study of those which relate to the conversion of the Jews is so connected in a *special* manner. From that glorious and wonderful event a large portion of the glory to which he is entitled, and which he will finally receive, will be derived. By his personal manifestation to them will his godhead be demonstrated in a manner beyond what has been afforded by any prior revelation of himself—by the forgiveness of their sins will the glory of his atonement be exhibited in the fullest extent of its merit—and in the conversion of their hearts will the power of his grace be manifested in a way that will be eminently conducive to the general diffusion of his saving truth. For this event will be the prelude to the general in-gathering of the nations, and probably the instrument of its accomplishment.

2. The duty respects ourselves. We owe it to ourselves carefully to study the prophecies under consideration. *Whatsoever things were written aforetime, says the apostle, (and they were chiefly of a prophetic nature,) were written for our learning, that we through patience and comfort of the Scriptures might have hope.* Amidst our private troubles, and in the dissensions, depressions, and sorrows of the church which we feel or fear, this study opens to us a source of confirmation to our faith, an exhilarating prospect into futurity. *We are saved by hope.* The church shall survive every storm. *The gates of hell shall not prevail against it.* It shall receive a glorious accession by the restoration of Israel; for *all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*

But, 3. This leads me more particularly to draw your attention to the duty which you owe to *your neighbor*; you are to love him as yourself. Here I may appeal in favor of this study, (which must be connected with *active exertion*,) to a variety of considerations. You must know the grounds of hope which prophecy affords, before you will feel the stimulus to action which duty requires, and hope alone

can cherish. On this point I might appeal to the common feelings of humanity, which prevail even in our fallen bosoms, (independently of all gracious affection,) for the afflicted and depressed among our fellow-creatures—to the common pity which as Christians we owe to the souls of men, of whatever nation, language, or tongue—to the peculiar obligations under which we lie to those from whom immediately we have received the Bible, the Savior, and Christian instruction—to the duty which we owe to the world at large, to the heathen world, since the reception of the Jews into the fold of Christ will be *as life from the dead* to all nations. I am obliged, from want of time, to pass over these interesting subjects in a cursory manner. But I recommend to your attentive perusal a pamphlet published by the Jewish Society, entitled "*The Obligations of Christians to attempt the conversion of the Jews.*" Of Israel it is said, *Blessed is he that blesseth thee.* And we know that *through our mercy they also are to obtain mercy.*

But I must hasten to consider,

II. *Some encouragements which appear among the signs of the times to the prosecution of this study.*

We have reasons for hope that the time is at hand when God shall *restore the kingdom of Israel.* When the fig-tree putteth forth her green leaf we know that summer is nigh. And it is our duty and privilege to watch the first symptoms, the earliest budding of returning favor to Israel.

Among these symptoms of encouragement, I mention,

1. The concern which has been excited for them, issuing in the formation of the London Society. Is this of God or of man? If good in itself, it is of God, for "from him all holy desires, all good counsels, and all just works do proceed." When God excites his people to prayer, it is because he means to answer it. When he excites to holy exertion, it is because he intends to crown it with success. Previous to the restoration from the Babylonish captivity, Daniel, who was to be the chief instrument of that restoration, was divinely excited to the study of the prophetic Scriptures and prayer. And if we are the favored nation described in the 18th of Isaiah and elsewhere, as the honored instruments to be employed in the restoration of Israel from their present dispersion, it is surely a symptom for good, that our attention has been turned to the prophecies—that prayer ascends in our public assemblies, in our families, and in our closets, for the conversion of Israel, and that our supplications are attended with some exertion. Let prayer on this behalf be more general and fervent, let the study of prophecy be more general also, and the tender leaf of hope will expand into the full-spread foliage of confidence. We shall then be

able to say with assurance, "the time of Israel's deliverance, yea the *full time*, is come."

2. I refer you to the recent discoveries which have been made of the places where the dispersed of Judah and of Israel are situated. If the residence of Jews in the east has been some time known, the particulars of their state and character were not made public, so as to excite interest among us, till our lamented friend, the late Dr. Claudius Buchanan, published his *Christian Researches in Asia*. The information which he has given respecting both the black and the white Jews of India, is of the most interesting nature.

The history of *the Affghans* is also curious, and opens a wide field for pious speculation. Though their religion has been partly lost in Islamism, yet the evidence of their Jewish origin is strong: and their name and history seem to indicate that they are the *kings of the east*, for whose return the waters of the mystic Euphrates are to be exhausted. Rev. 16 : 12.

3. We have had accounts brought to us of excitement among the numerous Jews who sojourn in Poland. Their attention has been called to their own prophecies, and an expectation has been raised among them that the Messiah is shortly to appear. They have fixed the period of his appearance, and have, in considerable numbers, returned to Jerusalem, in order that they may be ready to hail his arrival. We know that the expectation of any other Messiah, besides him whom we adore as our Lord and Savior, is vain and fruitless. But such an excitement at the present moment is remarkable; and though of itself it proves nothing, yet, united with other circumstances, it kindles hope. We know, that, previous to our Lord's coming in the flesh, his providence had diffused a general expectation of his arrival; and it is highly probable that, previous to his personal manifestation for the salvation of Israel, a similar expectation will be still more widely diffused among them.

4. We are moreover told, that on the shores of the Levant a considerable excitement also prevails among this people. There they are to be found in numbers far greater than in western Europe; and they seem, as we are informed, *a people prepared for the Lord*. Very remarkable was the conversion of an eminent merchant at Malta by one of our Society's tracts, the production of a female pen. And we hear of many others who seem waiting for some apostle to come among them and point out to them the evidence of the truth as it is in Jesus.

5. Surely these are indications for good, which would admit of enlargement did my time allow of it. But I must hasten to mention that which I consider to be the grand encouragement in this work of

faith and labor of love—that from which all the other indications which I have mentioned derive strength and efficacy. For as in the human body, while the ribs and other parts combine in producing its symmetry and strength, they are themselves dependent on the spine from which they spring: so in the body of evidence which I have been laying before you, the several parts derive their strength from what I may call a spinal consideration, not yet brought forward to view.

6. Then, the grand encouragement in attempting at this time the conversion of the Jews, is the evidence that the time of their conversion is at hand, derived from the *general aspect of the times*, in connection with these results which the Spirit of prophecy has led us to expect. The conversion and restoration of the Jews are to precede the general call of the Gentiles—that call is to follow on the fall of the Papacy and Mohammedanism; and the fall of the Papacy and of Mohammedanism will take place at the termination of a prophetic period of 1260 years. Whether Mr. Faber, Mr. Cuninghame, or Mr. Frere, be right in the date from which the calculation of that period is to be made, is not material to my argument. In either case the period of Israel's restoration is at hand. The 1260 years are nearly expired. And though we may not live to see either of these great events of which I have spoken, yet if we see the brightening dawn, the earnest of meridian day, we may say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

I conclude, as the apostle has concluded his chapter on the subject of the restoration of Israel—*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to*



him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(To be continued.)

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## NARRATIVES OF CONVERTED JEWS.

(Continued from page 240.)

"The reasons, therefore, my dearly-beloved brethren, why I believe that my blessed Savior will count me worthy, if not here, yet somewhere else, and if not now, yet at some future time, to make known his blessed Gospel to my brethren and sisters, are these:

"*First*—The inexpressible and irresistible wish and desire which I feel to point out, through the grace and assistance of him whose strength is made perfect in our weakness, to the poor and wandering Jews, the way to obtain eternal life.

"*Secondly*—It is well known that a Jew who has embraced the Christian religion is generally looked upon by his own nation with the greatest contempt and reproach, yea, even persecuted as much as lies in their power; yet, to my great surprise, I have been received by many Jews, in Berlin, with friendship and respect. Twice I had religious conversation with the presiding Rabbi himself; and here, in London, I have dined with some, at whose table I have not been ashamed nor afraid to confess Jesus of Nazareth to be the true Messiah; and not a few have already visited me at my apartments, for the sake of having religious conversation.

"*Thirdly*—I have observed that my brethren will rather listen to what I say, than to what they hear advanced by a Christian: and that they would open, with freedom and confidence, their mind to me, which they would never do to one who was born a Christian.

"The last reason which I assign for my wish is—

"*Fourthly*—That I humbly hope I am acquainted with their peculiar dispositions and conduct; that I know their religious sentiments; and that I shall be enabled, through the grace of my blessed Savior, to become all things to all men, that I may by all means save some, especially of those of my own nation, whom I love with love unfeigned and inexpressible.

"It is, therefore, my dearly beloved brethren, my humble wish to remain, if but one year, in London, to try, if possible, to save if but one soul from the power of Satan, and lead them to the good Shep-

herd who gave his life for the sheep, &c. But Jesus is my Lord and Savior, who has bought me on the cross with his precious blood; to him I give myself again in body and soul to be directed in this important object. He, who is infinite in wisdom, knows best what is good for me, a poor worm. He is perfectly acquainted with the hearts of men, and turns them as he does the rivers of water. The desires and motives of my heart are better known to him than to myself; and he will no doubt lead and rule, according to his holy will, the hearts of my dearly beloved brethren and directors,

" I am your willing servant,

" C. F. FREY.

" *London, Nov. 24, 1801.*"

After I had sent this letter to the directors, I attended several of their meetings, to answer various questions relative to a mission amongst the Jews; and on the 21st of December I received the important intelligence that "the directors had resolved that I should stay at least one year in England." The workings produced in my mind, on the receipt of this message, were very opposite, and continued so for several weeks. The idea of preaching the word of salvation to my dear brethren, and the hope of rescuing some from everlasting destruction, filled my heart with unspeakable joy and pleasure; but a consciousness of my utter unfitness for so great and arduous an undertaking overwhelmed my mind with inexpressible sorrow and grief, and would have led me to despair, had it not been for that gracious promise, "as thy day is, so shall thy strength be." The following passages of Scripture likewise greatly encouraged my heart, 2 Chron. 34: 3, "In the eighth year of his reign (*i. e.* Josiah,) while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." 2 Cor. 5: 7, "We walk by faith, and not by sight." The change respecting myself affected likewise the brethren Palm and Ulbricht. Instead of going directly to the Cape, they were both sent to Rotterdam, where they stayed for some time; and afterward several brethren from the Missionary Seminary at Berlin joined them.

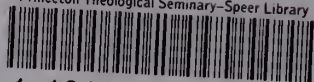
Thus I have showed the circumstances which led to a change in the design of my coming to England, and the fulfillment of a great part of the dream which I had at Gravesend.

(To be continued.)



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